

145
THE
PICTURE
OF
HUMAN LIFE,

CONTAINING

Some excellent RULES for a VIRTUOUS
and PRUDENT CONDUCT.

Translated from the GREEK of CEBES,
A PLATONIC Philosopher.

WITH

An Essay on Allegorical Mode of Writing.

THE SECOND EDITION.

By a Gentleman of the University.

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M.DCC.LXXVII

THE FUTURE

OF THE

Some excellent writers for a century
and past have considered
the future of the world of science
and the future of the world of art.

and the future of the world of art.



By the University of Chicago

CHICAGO

Printed by the University of Chicago

Sold by J. M. Robertson, Cambridge
and T. B. Robertson, and E. C. Brown

1880

ADVERTISEMENT.

THE Approbation which the following Translation has met with from several of the Translator's judicious Friends, and other ingenious Persons intrusted with the Care of Youth, and the Opportunities he has been favoured with of consulting the most approved Editions in several valuable Libraries, were the only Reasons for republishing this celebrated Piece of Morality. It was also thought necessary for the Ease and Convenience of the Reader, as well as the better understanding the true Meaning of the Fable, to throw the whole into the natural and original Form of *Dialogue*. The TRANSLATOR begs Leave to observe, that it is the Part of just and impartial Criticism not to *arraign* but *point out* any Errata that may occur.

*Essay on Allegorical Mode of
Writing.*

TO inculcate Precepts of Morality and Virtue by figurative and Metaphorical Allusions, was a Mode of Writing peculiar to the Oriental Nations; as evidently appears from the sublime and inimitable descriptive Passages, which shine in almost every Page of the sacred Writings. From thence, as from their native Soil, *Allegories* and *Similitudes*, with other various Branches of the Arts and Sciences, were transplanted into *Greece, Italy*, and other Kingdoms of the West. 'Tis not to be wondered at that the wisest of the Ancients should adopt this Method of instilling Principles of Piety and Virtue into Youthful Minds. It derives its Origin from Nature and the active Powers of the human Soul.

The

The various Pleasures of a fruitful Imagination and lively Fancy, transport and stimulate with greater Force, than all the formal Rules and crabbed Maxims of dry Philosophy.

Allegories, says Mr. Addison, when well chosen, are like so many Tracts of Light in a Discourse, that make every Thing about them clear and beautiful. A noble Metaphor, when it is placed to Advantage, casts a Kind of Glory round it, and darts a Lustre thro' a whole Sentence. These different kinds of Allusions are but so many different Manners of Similitude, and that they may please the Imagination, the Likeness ought to be very exact or very agreeable, as we love to see a Picture where the Resemblance is just or the Posture and Air graceful.

That there are certain Powers in human Nature which seem to hold a middle Place between the Organs of bodily Sense, and the Faculties of moral Perception, must be allowed by every one, who

who examines and scrutinizes into the Powers and Operations of his own Mind. These by a general Name have been denominated the *Powers of Imagination*. They relate, like the external Senses to Matter and Motion; and at the same Time excite Ideas analogous to those of Approbation and Dislike. As these are the Inlets of some of the most exquisite Pleasures we are capable of enjoying, Men of warm and sensible Tempers have sought Means to recall the delightful Perceptions they afford, independant of the Objects, which originally produce them. Hence arose the imitative or designing Arts; some of which, like Painting and Sculpture, directly copy the external Appearances, which were admired in Nature; others, like Music and Poetry, by Signs universally established and understood. In short, an Allegory is a striking Likeness of an hieroglyphical Picture, Words being only made use of instead of Colours.

[illegible]



THE
P I C T U R E
O F
H U M A N L I F E.

*Translated from the GREEK of CEBES;
a Platonic Philosopher.*

DIALOGUE between an OLD MAN, and
a STRANGER.

S. **A**S we were walking in the Tem-
ple of *Saturn*,* we beheld many
indeed, and various Gifts, dedicated to
B that

* *Saturn*, in the *Heathen* Mythology, was sup-
posed to be the Son of *Terra* and *Cælum*. He
reigned in the *Golden Age*, as *Virgil* relates in the
8th *Æneid* :

“ *Aureaque ut perhibent, illo sub rege fuere*
“ *Sæcula, sic placidâ populos in pace regebat.*”

The

that God. And before the inner Part of the Temple, was a certain Tablet, on which was a Picture embellish'd with some particular Fables. Of what Kind, or whence they came, was beyond our Abilities to determine. For the Engraving, in our Opinion, neither represented a City, nor a Camp, but an Inclosure, containing two other Inclosures, the one greater, the other less. There was an Entrance into the first Inclosure, at which a vast Crowd of People were assembled; and within the Inclosure we could discern a great Multitude of Women. In the Avenue of the first Court and Inclosure, a grave old Sage appeared to be giving Directions to those who were going in.

But whilst we were a long Time unde-

The true Meaning of the Fable is, that *Saturn* denoted Time; each being express'd by the same Word *Kpov* in the *Greek*; the *former* being always described with a Scythe, the proper Emblem of the *latter*, with which he mows down all things; and whose devouring Edge even the hardest Adamant is unable to withstand.

• A

determined, concerning the Moral of the Fable, an old Gentleman address'd himself to us in the following Manner,

O. It is no Wonder, Strangers, that ye are in Doubt, concerning this Picture, for even many of the Natives are unacquainted with the Meaning of it. It is not the Gift of our City, continued he, but a Foreigner formerly travelling through these Parts, a Man of deep Penetration and extensive Knowledge, zealously devoted to the Doctrines of * Py-

B 2

thagoras

* A Philosopher of *Samos*, who from the natural and acquir'd Excellency of his Parts, and the inimitable Sweetness of his Temper, was said to be the Son of *Apollo*. Returning to *Italy* from his Travels into the *East*, he instituted the *Italic* Sect in *Magna Græcia*. A Summary of his Doctrines is compriz'd in his *Golden Verses*. He is said to be the first, who reduced *Music* to a rational Science, and invented the celebrated Doctrine of *Climacteric* Years. Arithmetic, Geometry, Music and Astronomy were the favourite Subjects of his Philosophical Researches; as the *Transmigration of Souls* was the prime Tenet of his *Ethics*. He is likewise thought to have discover'd that System of the heavenly Bodies, which was revived by *Copernicus*, and confirmed by the immortal *Newton*!

† The

Pythagoras and *Parmenides*, † built the Temple, and likewise dedicated this Picture to *Saturn*.

S. Have you seen, or are you acquainted with this same Person? said I.

O. Yes, replied he, and was a great Admirer of him; for when but young, he discoursed excellently upon various Subjects; and I have frequently heard him explain at large the Moral of this Picture.

S. I.

† The Son of *Pyrethrus* of *Elea*, a hearer of *Xenophanes*, but Follower of *Diocates*, the *Pythagorean*. He flourished in the 69th Olympiad, and besides the other Doctrines of *Pythagoras*, maintained, that there was one primary archetypal Idea, *God*; that the *Breast* was the chief Seat of the *Soul*; that *Fire* was the *efficient*, and *Earth* the *material* Principle of all Things: and that the *Galaxy* or *Milky Way* was composed of *dense* and *rare*; an opinion, which has since been exploded by that excellent Invention of *Optic Glasses* and *Telescopes*. These have discovered to us, that this remarkable Phœnomenon proceeds from the Brightness of innumerable fix'd Stars, which by their united Lustre produce that white lucid Train encompassing the Heavens through either Pole.

• A

S. I pray you, said I, if you are not engaged in any Business of Importance, give us an Explanation of it, as we are very desirous to know what it means.

O. I am entirely disengaged, said he, Strangers, but I beg you will observe this one Thing, that the Exposition of it is attended with some Danger.

S. What Danger? said I.

O. If ye be attentive and consider what is here laid down, ye will be wise and happy. If not; ye will live miserably, exposed to Error and Misfortune, full of Disquietude, and ignorant of what is good. The Explanation of it is very like the mysterious Speech of *Sphinx*,* which she proposed to Strangers.

* A Monster supposed to be begotten by *Typhon* and *Echidnon*. She had the Head and Face of a Young Woman, wings of a Bird, and the Body and feet of a Dog, as is described by *Ausonius*. "*Sphinx volueris pennis, pedibus fera, fronte puella*"

She dwelt in *Sphincius* a Mountain of *Bæotia*, assaulted all Passengers, and infested the Neighbourhood of *Thebes*. The Oracle being consulted

gers. Whoever understood it, escaped unhurt; but they who did not, were destroyed by her. Such is the Case with this *Fable*. Ignorance and Folly are no less destructive to Mankind, than the *Sphinx* was to those, who could not unfold her *Ænigmas*. Here we are instructed by Way of *Allegory*, what is either good, or

consulted for a Remedy of this Evil, made Answer, that it could not be removed, 'till her *Riddle* was resolved. "*Quidnam Animal mans quadrupes, meridie bipes, vesperti tripes est?*" i. e. what Animal is that, which goes upon *Four Feet* in the Morning, upon *Two* at Noon, and *Three* at Night; many endeavoured to Explain it but failed, 'till at length *Creon* King of *Thebes* published an Edict through *Greece*, that whoever explained the *Riddle* should be entitled to his Sister *Jocasta* to Wife. *Ædipus*, encouraged by the hopes of the Reward, undertook and happily Explained it in the following Manner. The Animal, said he, is a *Man*, who, in *Infancy*, creeps on his Hands and Feet, and therefore may be said to go on *Four*; in *Manhood*, walks on *Two*; but, in *Old Age*, uses the support of a Staff, and therefore may be said to walk on *Three*. *Sphinx*, enraged to see her *Ænigma* solved, threw herself from a Rock, and was dashed to pieces.

or bad, or indifferent in Life. He, who does not understand it, is not destroyed all at once, like those who were devoured by the *Sphinx*; but wastes away by Degrees all his Days, like those who are put to Death by a lingering Punishment. Whoever understands it, on the contrary, is cured of his Ignorance and Folly, and enjoys a Series of Peace and Felicity, during his whole Life. Be attentive, therefore, and do not listen in a careless Manner.

S. O Heavens! what an ardent Desire you have excited in us, if these Things are so!

O. Indeed, replied he, they are so.

S. Explain them to us without Delay, we will not listen inattentively especially to a Subject of so great Importance.

O. Lifting up then his Staff, and extending it towards the Picture, he said, "Do you see this Inclosure?"

S. Yes, very clearly.

O. Ye ought first to be well acquainted with this Place, which is called *Human Life*. The Multitude crowding about

about the Gate, are they, who are just entering into Life. And the old Man who appears above the rest, holding a Roll of Paper in one Hand, and pointing with the other, is called *Genius*. He gives Directions to those who are entering, how they ought to conduct themselves in Life, and points out to them the Way in which they ought to walk, if they wish to pass through life with Happiness and Security.

S. What Way, said I, or how does he direct them?

O. Do you see near the Entrance, replied he, a Throne, by which the Multitude pass, and a Woman sitting upon it, of an engaging, persuasive Aspect, holding a Cup in her Hand?

S. Yes, who is she? said I.

O. She is called *Deceit*, replied he, who misleads all Mankind.

S. What does she do?

O. She makes all that enter into Life to drink of her intoxicating Cup.

S. What does that Cup contain?

O. Error and Ignorance, replied he.

S.

S. What then?

O. As soon as they have drank of these, they enter into Life.

S. Do all drink of Error or not?

O. Yes, but some more, others less. Don't you see within the Entrance, a Number of wanton Women, in various Dresses and of different Figures?

S. Yes.

O. These are called *Opinions*, *Desires*, and *Pleasures*. When the Multitude enter in here, they trip up and down and embrace them one by one, and then lead them away.

S. Where do they lead them?

O. Some to safety, others to Destruction, by the Power of Deceit.

S. Good Sir! what a grievous Potion you mention!

O. All are promised, to be led to the Enjoyment of the best Things, to a Life of Happiness and Tranquillity. But through Ignorance and Error, which they have drank out of the Cup of *Deceit*, they do not find the true Way in
C Life,

Life, but wander about inconsiderately, as you see. Do you perceive likewise those, who first entered, walking up and down, wherever these direct them?

S. I do. What woman is that, who is seemingly blind and mad, standing on a round Stone?

O. She is called *Fortune*. She is not only blind, but mad and deaf too.

S. What does she do?

O. She goes all round the World, and takes away from some, what they have, and gives it to others; and again in a short Time deprives the same Persons of her Gifts, and distributes them to others indiscriminately and with the utmost Inconstancy. Her Statue, therefore, very fitly represents her Nature.

S. In what Respect?

O. Because she stands on a round Stone?

S. Pray what may that signify?

O. That her Gifts are precarious and unstable; and the Disappointments experienced

perienced by those, who trust to her, productive of the greatest Uneasiness.

S. What means that vast Company which surrounds her? and who are they?

O. They are called the *Thoughtless*, who are very desirous of those Things which she throws away.

S. Why do they appear in such various Attitudes, some as though transported with Joy, others overwhelmed with Despair, with their Hands stretched out?

O. They, whose Countenances wear such pleasing Smiles, and seem so overjoyed, are the Favourites of Fortune; these honor her with the Name of *Good Fortune*. They who seem to mourn and lament, with out-stretched Hands, are they, whom she has divested of those Gifts, which she had before conferred on them; these, on the contrary, call her *Bad Fortune*.

S. What Favours does she confer with which the Receivers are so over-

joyed, and they who want them, so miserably dejected?

O. Those Things, which by the generality of Mankind, are esteemed good.

S. What are these?

O. Riches, and Glory, and Nobility, and Offspring, and Empires, and Kingdoms, and other Things of a similar Nature.

S. Are not these good Things?

O. We will take some other Opportunity of discussing this Point: We are now busy in explaining the *Moral* of the *Picture*.* Do you perceive, as soon as you have passed by this Gate, another Inclosure a little higher, and some Females standing at the out-side of it, very much resembling loose Women, in their Dress and Appearance?

S. Yes, I see them.

O. Of these one is named *Intemperance*, the other *Luxury*, the other *Avarice*, and the other *Flattery*.

S. Why do they stand here?

O.

* Δι νυν γενομεθα περι την μυθολογίαν. i. e. *sed nunc de fabulæ significatione agamus.*

O. They observe very attentively who are the Favourites of *Fortune*.

S. What then?

O. They skip about them, and clasp them in their Arms, and flatter them, and desire they wou'd stay with them, promising them that they shall spend their Days in Tranquillity and Ease, and live unembarrassed with Care and Anxiety. Whoever is led by their Persuasion to the Enjoyment of Pleasure, will be highly delighted with his Mode of Life, while his Appetites remain unsatisfied; but afterwards it is quite the reverse. As soon as he recollects himself, he finds, that he has not enjoyed Pleasure, but has been enslaved by it, and reduced to Poverty and Disgrace. And having now consumed all the Gifts of *Fortune*, he is forced to become the slave of these Women, to endure all Kinds of Insults, to act in the most profligate Manner, and upon their Account to be guilty of the most infamous Practices, such as Fraud, Sacrilege, Perjury, Treachery, Robbery, and the like: And
when

when all these fail him, he is delivered up to *Punishment*.

S. Who is she?

O. Do you see, behind those Females, a small Door, and a very narrow and gloomy Apartment, and some deformed and filthy Women all covered with Rags? She, who holds a Whip in her Hand, is called *Punishment*; she, who holds her Head down to her Knees, *Sorrow*: And she who is tearing her Hair, *Remorse*.

S. Who is that frightful, lean, naked Fellow, standing close to them, and what ugly, thin Woman is that, who is so very like him?

O. He is called *Lamentation*, and she is his Sister, *Despair*. To these the unhappy Wretch is delivered up, and lives with them in Tortures. After that, he is cast again into another Habitation, into the Region of *Woe*; and here lives miserably all his Days, unless by Chance he meets with *Repentance*.*

S.

* ————— Know
There is a rose-lip'd Seraph sits on high,

S. What happens then ?

O. If *Repentance* should meet with him she will extricate him from all these Evils, and implant in his Mind a different *Opinion* and *Inclination*: One of which leads to *True Science*, the other to *Science falsely so called*.*

S. What then ?

O. If he embraces that *Opinion* which leads to *True Science*, his Mind being purified from Error, he is saved by her; and is happy and prosperous all his Days: But if not, he is again misled by *False Science*.

S. O Heavens ! How great this Danger

Who ever bends his holy ear to earth
To mark the voice of Penitence, to catch
Her solemn sighs, to tune them to his harp,
And echo them in harmonies divine
Up to the throne of Grace. Even heav'n is won
By Penitence. *Mason's Elfrida.*

* St. Paul has the same expression, " O Timothy, keep that which is committed to thy Trust, avoiding profane and vain babblings and oppositions of *Science falsely so called*." 1 Tim. vi. 20.

ger is ! What sort of a Person is *False Science* ?

O. Don't you see that other Inclosure ?

S. Yes.

O. Do you perceive likewise on the out-side of the Inclosure, near the Entrance, a Woman standing, who appears extremely neat, and elegantly dressed ?

S. I can discern her very clearly.

O. The Vulgar and vain Part of Mankind call her *Science* ; tho' she is in-reality *False Science*. They, who are to be saved, first come here, in their Road to *True Science*.

S. Is there no other Way to *True Science* ?

O. There is.

S. Who are those, that are walking about within the Inclosure ?

O. They are those, who are Admirers of *False Science*, and are deceived, imagining they converse with *True Science*.

S. What are they called ?

O. Some, Poets, Orators, Logicians ;
Some Musicians, Arithmeticians, Geometricians,

metricians, and Astrologers; some Voluptuaries, Peripatetics, Critics, and others of the like Sort.

S. What Women are those, who seem to be running up and down, like those others, amongst whom you said, there was *Intemperance*, and her Companions?

O. These are the same.

S. Do they enter in here?

O. Yes, but not frequently, nor in the same Manner, as in the first Inclosure.

S. And the *Opinions* likewise?

O. Yes. For they feel the Effects of the Cup of *Deceit*; and their *Ignorance* and *Error* still continue with them, neither will they be delivered from these Evils, till having utterly rejected *false Science*, they enter into the Way of the *true*; and having drank of her purifying Cup, wash away the *Opinions* and *Errors*, together with all the Train of Vices, with which they are attended. They will then at last be brought into a State of Safety. They who continue with *false Science*, will never be delivered

D

livered; nor can all their Learning ever exempt them from these Mischiefs.

S. Which is the Road to *True Science*?

O. Do you see, a Place situate on a rising Ground which seems desart and uninhabited?

S. I see it very clearly.

O. Do you perceive a small Gate, to which there is a Road very little frequented, the Track scarce discernible; seemingly very difficult and extremely rugged and stony?

S. I see it.

O. Does not there appear to be a high Hill, which is ascended by a very narrow Passage, surrounded with steep Precipices on every Side?

S. Yes, there does.

O. This is the Road, that leads to *True Science*.

S. It is dreadful even to look at.

O. Upon the Summit of the Hill, don't you perceive a prodigious high Rock, steep and craggy all round?

S. I see it.

O. Do you perceive likewise two Women

men standing upon it, well proportioned, of a graceful,* majestic Appearance; stretching out their Hands very eagerly?

S. I see them. What are their Names?

O. They are Sisters, the one is called *Temperance*, the other *Fortitude*.

S. Why do they stretch out their Hands so eagerly?

O. They exhort those who approach this Place, to be of good Courage, and not be terrified; telling them they need only persevere a little longer, and they will then come into a very pleasant Road.

S. When they arrive at the Rock, how do they climb up? For I do not perceive any Road up it.

O. Those two Females, (whom I mentioned before) descend from the Precipice, and pull them up after them:

D 2.

They

* This Passage resembles that of our *English* Homer, Milton, in his description of Eve, that
 “ Grace was in all her Steps, Heaven in her Eye,
 “ In every Gesture, Dignity and Love.”

They then order them to rest and refresh themselves, give them new Strength and Courage, and promise to conduct them to *True Science*, shewing them at the same Time how pleasant the Way is, how smooth, and even, easy to be travelled over, and entirely free from all Difficulty and Danger, as you see.

S. Indeed it appears so.

O. Do you perceive before that Grove a certain Plot of Land, seemingly very delightful, like a beautiful Meadow, very brightly illumined?

S. Yes, very clearly.

O. Do you discern another Inclosure, in the midst of the Meadow, with another Entrance into it?

S. I do. What is this Place called?

O. The Mansions of the blessed; here all the *Virtues* and *Felicity* fix their Abode.

S. It is truly a most delightful Habitation.

O. Do you see near the Gate, a very beautiful Woman, of a steady Countenance,

nance, of an Age of Knowledge and Experience, in a plain Garment, and quite unadorned? She does not stand on a round Stone, but a square one, quite firm and unmoveable. There are two others along with her, who appear to be her Daughters; she in the Middle is called *Science*, the other *Truth*, and the other *Persuasion*.

S. Why does she stand on a square Stone?

O. To shew that they who travel towards her, will find their Road firm and secure, and the Benefits, which she bestows, real and permanent.

S. What does she give them?

O. A firm resolute Spirit, and a calm intrepid Mind.

S. What Effects do these produce?

O. A full Assurance, that the greatest Evils in Life will become so easy to be borne, as no longer to appear Evils.

S. O Heavens! how excellent are these Gifts! But why does she stand at the outside of the Inclosure?

O.

O. To heal those who come to her, and make them drink of her purifying Cup. And as soon as they are cleansed, she then leads them to the *Virtues*.

S. How is this? for I do not rightly understand you.

O. I will give you a clearer Explanation of it: Suppose any Person, seized with a violent Fit of Sickness, should apply to a Physician; the Disease is first expelled, by Purgatives,* and the Patient is then restored to his former State of Health; but if he refuse to take, what is prescribed for him, his Physician very justly gives him up, and suffers him to become a Prey to his Distemper.

S. I have a clear Idea, of what you hinted at.

O. In the same Manner, when any one comes to *Science* she restores him, and offers him her Cup, that she may first

* *Nihil magis ad Sanitatem tribuit quam crebra & domestica Purgationes.*

Bacon. de Sal.

first cleanse him, and then root out of his Mind, all those Evils, which oppress him.

S. What are those ?

O. Error and Ignorance, which he drank out of the Cup of *Deceit* ; and Pride, and Lust, and Intemperance, and Anger, and Avarice, and all other Vices, with which he was filled in the first Inclosure.

S. As soon as he is cleansed, whither does she send him ?

O. Whither ? to *Knowledge*, and the other *Virtues*.

S. Who are they ?

O. Don't you perceive within the Gate a Company of Women, seemingly exquisitely beautiful and modest, dressed in plain, simple Attire, not decked out and adorned like the rest ?

S. I see them, pray what are their Names ?

O. The first is called *Knowledge* ; the rest are her Sisters *Fortitude* and *Justice*, *Integrity*, *Temperance*, *Modesty*, a compleat *Mastery over himself*, *Continence*, and *Clemency*.

S.

S. How charming they are! what great Expectations they raise in us!

O. Your Expectations will not be disappointed, if you understand what you have heard, and study to practise it.

S. I will use my utmost Endeavours.

O. Then you will be safe.

S. When these receive any one, whither do they lead him?

O. To their Mother.

S. Who is she?

O. *Felicity*.*

S. But what Sort of a Person is she?

O. Do you see the Road, that leads to that Eminence, which is the Summit of all the Inclosures?

S. Very plainly.

O. And do you discern in the Avenue a Woman of a fixed Countenance; seated on a high Throne, dressed with Neatness and

* The word, which in *Greek* expresses *Happiness*, is elegantly etymologized to mean a *goodness of Genius or Mind*; *Eudaimonia* ἐὶ δαίμων ἀγαθός. *M. Anton. L. 7. f. 17.* The Sentiment came originally from the Old *Academics*. *Vide Grotius & Harris's Treatises.*

and Simplicity,* having her Head adorned with a very beautiful Crown of Flowers?

S. She appears so indeed.

O. That is *Felicity*.

S. When any one comes here, what does she do?

O. *Felicity* accompanied by all the *Virtues*, crowns him with her Influence, like as they who are victorious in the greatest Contests.

S. In what Contests is he victorious?

O. In the most glorious, and over the greatest Monsters, which heretofore devoured, punished, and enslaved him. He has subdued all these, and banished them away for ever, and gained a compleat Victory over himself, so that they are now subservient to him, in like Manner as he was heretofore subservient to them.

S. What Monsters do you mean? For I am very desirous to hear.

E

O.

* *Simplex Munditiis.* Hor.

O. First, Ignorance and Error, Don't you think these are Monsters?

S. Yes, and pernicious ones too.

O. Then Sorrow, and Grief, and Avarice, and Intemperance, and every other Kind of Evils. He has overcome all these, and is not overcome by them as before."

S. O noble Exploits! and most glorious Victory! But pray tell me what Influence that Crown has, with which you said he was to be crowned.

O. "It is that, O Youth, which confers consummate Happiness. He, who is crowned with its Influence, becomes compleatly happy, neither are his Hopes of Happiness dependant upon others, but upon himself alone."*

S. What a glorious Victory, you mention! But when he is crowned, what does he do? Or whither does he go?

O.

* οὐ τοῖς μὲν κατ' ἀλήθειαν κακοῖς ἵνα μὴ περιπίπτῃ
ὁ ἄνθρωπος, ἐκ' αὐτῶ [οἱ θεοὶ] τὸ πᾶν ἰδίῳ: i. e.
that man might not fall into real evils, the gods
have put the whole IN HIS OWN POWER.
M. Ant. L. ii. c. 11. Vide Harris's Dialogues,
&c.

O. As soon as the *Virtues* receive him, they lead him to that Place, from whence he first came, and shew him those who pass their Days there, how unhappily and miserably they live; and as it were suffer Shipwreck in Life, and wander up and down, and are led along vanquished by their Enemies; some by *Intemperance*, some by *Pride*, some by *Avarice*, some by *Vain Glory*, and others by different *Vices*. To which terrible Monsters they are so fast bound, that they have no Power to free themselves, that they may be saved and come hither, but their Life is one continued Series of Vexation and Trouble. They suffer all this, because they have deviated from the right Path, and forgot the Directions, which *Genius* gave them.

S. You seem to know my Meaning very clearly; but I am rather in Doubt concerning this Particular, why the *Virtues* should lead him to that Place from whence he first came.

O. Because he had not acquired a perfect Knowledge of what was transacted

Tasted there; but remained in a State of Uncertainty: And on account of Ignorance and Error, which he had drank out of the Cup of *Deceit*, he mistook Evil for Good, and Good for Evil; wherefore he spent his Days in Misery, as all do who live there. But having acquired a Knowledge of what is good, he both lives happily himself, and likewise observes the miseries of others.

S. And when he has taken an accurate Survey of all Things there, what does he do, or whither does he go?

O. Wherever he pleases, for he is as safe every where, as one who inhabits a *Corycian* Cave; wherever he comes, he will always enjoy a State of uninterrupted Felicity and Repose. Every one will receive him with unspeakable Pleasure, like as Patients receive their Physician."

S. Is he under no fear about those Women, whom you said were Monsters, lest he should receive any Injury from them?

O.

O. Not in the least; for he will never be tormented, neither by *Sorrow*, nor *Remorse*, nor *Intemperance*, nor *Avarice*, nor *Poverty*, nor any other Evil; he rules over all these, and is superior to all those Things, that before gave him any uneasiness; like those who follow the Business of catching Vipers. These Animals, tho' their Stings are so mortal to others, never hurt those Persons, because they have an Antidote against them. In like Manner, he never receives the least Injury, from any of the Evils of Life, because he is always furnished with an Antidote.

S. You seem to have explained that to me very well. Pray tell me who they are, who seem as tho' they were descending from that high Hill; some of them crowned, appearing very merry; others not crowned, who seem to have been rejected, having their Head and Feet much bruised, and are detained by several women?

O. Those, who are crowned, are they who are arrived safe at *Science*,
and

and are delighted with the Enjoyment of her ; but of those who are not crowned, some were rejected by her, and therefore return in so wretched and miserable a Condition ; others, their Courage having failed them, as they were ascending to *Fortitude*, shrink back, and wander about, uncertain which Way to take.

S. What Women are those who follow them ?

O. *Sorrow*, and *Remorse*, and *Despair*, and *Infamy*, and *Ignorance*.

S. By what you mention, they have all possible Evils for their Attendants.

O. They most certainly have. When they return into the first Inclosure, to *Voluptuousness*, and *Intemperance*, they do not blame themselves, but immediately rail against *Science*, and those who travel that Way ; telling them, in how disconsolate and wretched a Situation those People are, who having left their former State of Life, pass their Days in Misery, and never taste those
good

good Things, which they might otherwise have enjoyed.

S. What good Things do they mean?

O. The highest Degree of Luxury and Intemperance. For a free Indulgence of their sensual Appetites, like the * Brute Creation, is in their Opinion, the only and supreme Happiness.

S. What are those other Women called, who are coming from thence, who look so merry and chearful?

O. *Opinions*, who as soon as they have led those to *Science*, who have gained admittance to the *Virtues*, return, to bring others; informing them how happy those now are, whom they have brought thither.

S. Have these gained Access to the Virtues?

O. No, no, it is not consistent for *Opinion* to be admitted to *Knowledge*. They deliver them to *Science*, and when she has received them, they return to bring

* "*Veluti Pecora, quæ natura prona atque ven-
tri obedientia finxit.*"

SALLUST.

bring others, like Vessels, which having discharged one Cargo, immediately sail back for another.

S. I think, you have explained every Thing very well; but you have not yet told us, what Directions Genius gives those, who are entering into Life.

O. He desires them to be courageous; be ye therefore of good Courage; for I will explain every Thing to you at large, and omit nothing.

S. You are extremely obliging.*

O. Stretching out his Hand again, Do you perceive, that Woman who is seemingly blind, standing on a round Stone, whom I just now told you was called *Fortune*?

S. I see her very plainly.

O. He orders them, not to trust to her, nor place any Confidence in her Favours, nor esteem any of her Gifts as secure or permanent, for it is impossible

— " *A grateful mind
By owing owes not, but still pays, at once
Indebted and discharged.*"

PARADISE LOST, B. iv, L. 55.

possible to hinder her from depriving us of them, and giving them to another, which she very frequently does. On this Account, he orders them not to be solicitous concerning her Gifts; nor rejoice,* when she bestows them; nor be dejected, when she takes them away; and neither to praise nor blame her. For she does nothing deliberately, but entirely at Random, and in the most uncertain and capricious Manner, as I told you before. For which Reason, Genius commands them, not to be surprized at what she does; nor to be like those villainous Attornies or Money Scriveners, who when a Sum of Money is trusted in their Hands, are mightily pleased with it and consider it as their own; but when the Repayment of it is demanded, are highly offended, and complain of ill Treatment; not once recollecting, that

To be elevated with Prosperity and depressed by Adversity, was ever esteemed a Mark of a weak and little Mind. It is an equal Contempt as well for the Smiles as for the Frowns of Fortune, that must Conduct us safe through all the Trials and Vicissitudes of Life.

it was deposited with them, upon this very Condition, that they should return it, whenever required, without the least Hesitation. Thus it is, that *Genius* commands Men to be disposed in their Minds, with respect to *Fortune's* Favours; and to remember, that she is of so capricious a Nature, as first to take from them her Gifts, and then immediately after, to pour upon them a far greater Abundance; and again, not only to deprive them of that Abundance, but of every Thing else, they were before possessed of. What she gives, he orders them therefore to receive from her; and then endeavour to acquire what is more substantial and permanent.

S. What is that?

O. That which they will receive from *Science*, if they arrive safe there.

S. And pray what is that?

O. The true Knowledge of every Thing conducive to real Happiness, a Gift both secure, firm, and unchangeable. To her, therefore, he commands them immediately to make all the haste they can;

can; and when they come to those Women, who, I told you before, were called *Intemperance* and *Voluptuousness*, instantly to fly from them, and by no Means to put the least Confidence in them; but to go on till they arrive at *False Science*: There he advises them to stay a little Time, in order to furnish themselves, with whatever they may think necessary, to assist them on their Journey; and then to proceed immediately to *True Science*: These are the Directions which *Genius* gives; whoever acts contrary to and neglects them is utterly undone. The Moral, O Strangers, contained in this *Picture*, is agreeable to the Explanation, which I have given you; but if you are desirous of any further Information, concerning any particular Circumstance, I am ready to satisfy you.

S. You are extremely obliging. Pray what is that which *Genius* directs them to receive from *False Science*?

O. Those Things which seem useful.

S. What are those?

O. Learning, and as much of the other Sciences as, *Plato* says, may serve as a Curb to the Impetuosity of Youth, and prevent its being drawn aside into worse Pursuits.

S. Are these Things necessary, or not, for every one that would arrive at *True Science*?

O. No, not at all, but they may indeed be useful; tho' they have not the least Tendency towards making them better.

S. What! Do you say they do not tend to make them better Men?

O. No; for they may be as good without them. But at the same Time they are not entirely useless; for as by Means of an Interpreter, we may understand what is spoken in a strange Language; tho' indeed it would be serviceable to us, to have a more accurate Knowledge of the Language itself, or even to acquire some smattering of it; so nothing will hinder us from being good without Learning.

S. Have then these learned Men no Advantage

Advantage over others, with Respect to their becoming better?

O. How should they? since it is very evident, that they are deceived, like the rest of Mankind, with regard to Good and Evil, and are enslaved by all Kinds of Vices. Nothing hinders a Man of Letters, and a Philosopher, from being at the same Time a Drunkard, or a Debauchee, or a covetous Person, or a Knave, or a Scoundrel, or in short a Fool, or a Madman.

S. Truly we see many such Sort of People.

O. How then does their Learning give them any Advantage over others in becoming better Men?

S. By what you have advanced, it evidently appears, that it gives them none; but pray what is the Reason of it?

O. Because they waste and consume their Time in the second Inclosure, supposing themselves nearly arrived at True Science.

S. And what Advantage can they derive from this, when you * may see Numbers.

* *Erru idem, licet; videre est; postremum, licet Gracismus sit, elegantius usurpatur.*

bers from the first Inclosure, leaving *Intemperance*, and all the other *Vices*, and proceeding to the third Inclosure to *True Science*, who pass by these learned Persons?

O. What Superiority have they therefore over others? Or are they not rather more stupid and indolent than other People?

S. Upon what Account does this happen?

O. Upon this Account, if no other; that in the second Inclosure they imagine themselves to know what in reality they are ignorant of. And so long as they continue in this Opinion, they must of Necessity be extremely indolent and inactive in their Pursuits after *True Science*. Don't you observe, likewise, that the *Opinions* from the first Inclosure, still keep a continual Intercourse with them? So that they do not in the least Degree excel others in Virtue; and except they meet with *Repentance*, and are convinced, that it is not the *true*, but *false Science*, they are possessed of, by
which

which they are deceived, it is impossible they should enjoy any Happiness or Security. Do you, therefore, O Stranger, obey these Precepts, and stedfastly persevere in the Practice of them, till you shall have acquired a fixed Habit of Virtue: Frequently reflect upon these Things, constantly meditate* upon them, and in Comparison of them esteem every Thing else as worthless and insignificant; otherwise vain will be all good Advice, and totally useless all wise Instructions.

S. We will use our best Endeavours. But pray explain this; why are not those Things good, which Men receive from *Fortune*, such as Life, Health, Riches, Glory, Offspring, Conquest, and other Things of a like Nature? Or how are the Opposite to these, not Evil? Your Discourse is seemingly very strange and inconsistent.

* "Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself and unto the Doctrine; continue in them: for in doing this thou shalt save thyself and them that hear thee."

1 TIM. iv. 16, 17.

O. Pray endeavour to answer, to the best of your Judgment, such Question as I shall ask:

S. I will use my endeavour.

O. If a Person lives wickedly, can Life be to him the Possession of what is Good?

S. No, it is certainly an Evil.

O. If then, Life to such a one is an Evil, how can the mere Possession of Life be called Good?

S. Because, in my Opinion it is a Good to those who live well, but an Evil, to those who live ill.

O. Do you say that to live is both Good and Evil?

S. I do.

O. Do not speak so inconsistently. It is impossible for the same Thing to be both Good and Bad. For then it would be both profitable and hurtful, and at the same Time both to be desired and avoided. This is quite an Absurdity.

S. But supposing Life to be an Evil to him, who lives wickedly, how does it

it from thence follow, that Life is in itself an Evil?

O. To live, and to live wickedly, are very different Things. Are you not convinced of that?

S. Indeed I am.

O. It is plain therefore, that life considered merely as such, is not an Evil, for then it would be so to those, who live virtuously, which is not the Case.

S. What you say seems quite consistent with Truth.

O. Since therefore they who live virtuously, and they who live viciously, are equally in Possession of Life, Life is simply neither Good nor Evil; as Amputation and the use of Caustics, are neither hurtful nor beneficial to the Patient, except as they are more or less skillfully applied. It is just the same Case with Life. Do you now seriously consider, whether you would live disgracefully, or die honourably and bravely?

S. I would rather die honourably.

G. O.

O. Not even * Death itself therefore is always an Evil, since there are many Instances, where Death is more desirable than Life. This is Fact. And it is the very same with Regard to Sickness and Health. For there are many Instances, where † Health itself is no Blessing, but the contrary. Now let us apply the same reasoning to Riches. It is remarkable, that we frequently see a Person possessed of A bundance of Wealth, and yet living wickedly and miserably.

S. That is but too often the Case.

O. In such Circumstances, therefore, Riches contribute nothing to the Happiness of Life.

S. Death is not of itself in the least desirable, but only as a Means of being freed from greater Evils, as Misery, Infamy, &c. &c. or of obtaining some greater Good, as everlasting Happiness in a future State. These Considerations out of the Question, notwithstanding the Opinions of *Cebes*, and other *Stoical* and *Platonic* Philosophers, Death is certainly an Evil, and Life, in every other Instance, far preferable to Death.

† Health is no Blessing, but the contrary, when abused to the Purposes of Vice, and sacrificed to Voluptuousness and sensual Gratifications.

S. Certainly not, because the Possessors of them are profligate and abandoned.

O. It is not therefore Wealth, but Learning, and Knowledge, and a good Education, that make Men virtuous and happy, and truly respectable.

S. Most certainly. †

G 2

O.

† This Method of reasoning may perhaps at first View appear something absurd and inconsistent; because it may be supposed, that it does not follow, that Riches are not really good; because they may be sometimes made an ill Use of, any more than it can be concluded, that Food is not good to nourish the Body, because it is sometimes liable to be corrupted. That Food was intended for the Support, and the Abundance of the good Things of this World, for the Comfort of human Beings, cannot be disputed. But it should be considered, that it is not the mere taking in of Food, that can contribute to nourish and support the Body, if the Body itself be not properly predisposed to convert such Food into Nourishment. Neither does the mere Possession of Riches contribute to the Advancement of Virtue and Happiness in human Life. It is a proper Disposition in the Mind of the Possessor only, that can make them available to such excellent Purposes. Riches, of themselves, can produce no Effect either good or bad. In the Hands of a good Man, they may be productive of an infi-

O. Does it not, therefore, plainly appear, from this Reasoning, that Riches are not in their own Nature Good, since they contribute nothing towards making the Possessors of them either more virtuous, or more happy?

S. It appears plain enough. §

O. It is not, therefore, of the least advantage, for any Person to be possessed of Riches, except he is well acquainted with the true and proper Use of them.

S. Most certainly not.

nite Deal of Good, and in the Hands of a bad Man, of as much Mischief. Upon these Principles *Cebes's* reasoning will appear just and conclusive enough.

§ It may perhaps seem something strange, that *Cebes* should take so much Pains to prove, what unprejudiced Reason must always acknowledge to be a self-evident Truth; but, if we consider how apt the Generality of Mankind are, to esteem Riches as the greatest Good, upon Account of the easy Means they furnish, of indulging every vicious Appetite, and gratifying every sensual Inclination, we shall at once see the Propriety of his endeavouring to convince his Disciples, that abused to such Purposes, they are so far from being the greatest Good, that they are the greatest of all possible Evils.

O. How then can any rational Being esteem that to be really Good, which it would, many Times, have been better never to have been possessed of?

S. By no means.

O. If therefore the Possessor knows how to use his Wealth, in a just and proper Manner, he will enjoy Happiness, otherwise he will be miserable.

S. Very true.

O. Upon the whole, to idolize Riches, as the greatest Good, or to reject them as Evil, is the Source of all human Misfortunes and Calamities. Because Mankind value them above all Things, and imagine that these only can confer Happiness. And making them the sole Object of their Pursuit, they stick at nothing, however mean and base, in order to obtain them. This is occasioned by their Want of proper Instruction, and their Ignorance of what is truly Good.

They

¶ That Virtue is the only true Good to a rational Being, and that all worldly Advantages, such as Riches, Honours, &c. are Things merely indifferent, not in the least worthy the Regard to

They do not consider, that Good and Evil cannot mutually produce each other; and that as is the Cause, whether whether good or bad, such must always be the Effect. As Riches, for Instance

are
a truly wise Man, has always been the favourite Maxim of the ancient Philosophers and Poets.

Nil admirari (says Horace) prope res est una

Sola; quæ possit facere et servare beatum.

It may perhaps be difficult, if not impossible, in these Times of eager Pursuit after Riches, Pleasures, &c. to persuade Mankind, that these Things are not, for their own Sake, desirable, and not at all conducive to real Happiness. It would however be a considerable Point gained, to convince them, that they ought to entertain at least a moderate Idea of such Things, and learn to make a true and proper Estimate of their real Value. That Riches, for Instance, are an Object, in the Pursuit of which we ought not to be too anxious, much less have recourse to any indirect Means in the Acquisition of them. Because we may be disappointed in the Pursuit, and should we be successful, we are not certain of making a right Use of them; and a wrong Use might be attended with the worst Consequences. *Cebes* seems to carry this Doctrine so far, as to insinuate, that even Health itself, is a Matter of mere Indifference, and that it is of no Importance whether we enjoy it, or not. This may per-

are often acquired by the most unjustifiable means, as Lying, Thieving, Cheating, Homicide, Slander, Rapine, and a variety of such infamous Actions.

S. Indeed this is oft the Case.

O. If, therefore, it appears, that no Good can possibly arise from, but that Riches themselves are the Result of Evil; it must necessarily follow that Riches cannot have the least Claim to the Appellation of Good.

S. Clearly not, from what you have before mentioned.

O. Perhaps be justly called the Extravagance of Philosophy; but from such a Doctrine, this useful Suggestion will naturally present itself, that Health, the greatest of all human Blessings, can only be preserved by a Life of Temperance, Sobriety, and Virtue. And another Consideration, no less useful, will naturally occur, that a virtuous Conduct, in almost every Station of Life, will, in some Degree, at least, insure Happiness; but on the contrary, a vicious and abandoned Profligacy, even in the Midst of the greatest Affluence, must certainly be productive of Misery. These Motives to Virtue, it is true, are not so powerful as those recommended by the Christian Religion; but they are perhaps the most powerful, that Reason, unassisted by Revelation, could ever have been able to suggest.

O. Hence it will naturally follow, that as nothing good or commendable can be derived from corrupt Principles, so neither, on the other Hand, can Man-kind be rendered vicious or contemptible by commendable Things. And that as no Man is, in reality, less wise or less virtuous thro' the Want of Wealth, Honours, &c. so neither does the mean, paltry Knave, or infamous Scoundrel, cease to be such by the Possession of them. It may, therefore, be justly concluded, that Knowledge, Wisdom, and Virtue, * are alone truly good, and Vice, Ignorance, and Folly the only real Evils in Life.

S. You have seemingly given me a full, satisfactory, and decisive Answer to every Particular.

* *Virtue* is made the leading Principle of Happiness thro' every Part of this Discourse and by *Laertius*, is called, Διαθεσις ομολογουμενη, a consistent Disposition. Laert. l. vii. c. 89.

"Know then this Truth, (enough for Man to know)

* *Virtue* alone is Happiness below." POPE.

F I N I S.



